

MY FRIEND, THE PSYCHIC, IN SPIRIT.

A SEQUEL TO "MY FRIEND, THE PSYCHIC."

BY ARTHUR F. MILTON.

(Author of "Higher Realms," and "Psychic World.")

"I emphasize this remark George said about and sailed upward, I saw a place with him.

As Arabia could be taken in at a glance, I imagined Palestine would be a similar view.

"I can have it so," remarked George to my surprise and pleasure, and I caught my thought, "the spirit of every spirit world offers the ideal conditions for this life." Solomon's temple in all its glory has not been effaced here. The New Jerusalem is a fact. While the old prophets have gone beyond the confines of this sphere, they are not unkind of their people, and often visit them."

While moving along, I enjoyed the atmosphere that prevailed, the sweet security of an atmosphere infused with the spirit of love. I sensed a great influence of that order than any other place so far touched. There may not have been "God's chosen people," but if that was the principle upon which the religion was founded, I, as a spirit, would have chosen them myself as a people worthy of a higher mission in the world. In fact, such conditions favor the birth of higher spirits, for there is nothing higher than love, and love rules the world. Christianity was the result. Its torch still burns. But it too, has its failings, though its spirit moved on till its end was achieved—a revival of that love principle among mankind and a re-establishment of intercourse between the world of matter and spirit. May it be kept pure.

Our destiny was soon reached. The New Jerusalem was all that could be desired. But it was a soul-city. One had to understand it philosophically. You could feast the eye, the ear, the senses—every faculty—yet "unlawful for the tongue to utter," because it did not admit of such a description. Like certain spiritual truths, it has to be understood intuitively. The temple was there, but in poem, rather than in form. The "gold paved streets" also, but as golden truths, which filled the soul with wonder. The "heavenly glory" was music. The "reward" happiness—all for those who had obeyed the "law" of love for mankind. A wish constituted a cause that had its effect. A thought was a picture. I thought of Jerusalem of old. I saw it. I thought of Babylon. I saw it. I thought of Palestine as a whole. I saw it. I wondered how the whole Jewish heaven looked. It presented itself in panoramic view before my mental vision. It was a scene of wondrous beauty. I wondered how Palestine looked in the present. At once I was looking down upon the entire change of scenery. Turks, mosques, harems, curiosities in abundance, together with a change of influence that did not please in comparison with the foregoing. But I had accustomed myself to those things, and didn't mind it. I enjoyed everything as truth, as "more light."

I returned to my surroundings to slip one of that, or all I could, before leaving, and once more filled my soul with its sweet vibrations and heavenly symphonies. I was becoming lost as in a dream, when suddenly George said, "presto vino, change."

We stood before the Sphinx on the sands of Egypt!

I looked at George with a query in my soul, which meant, "Why did you do that?"

"Well, you were going to sleep over it, and I thought I would arouse you in that way. The spiritual atmosphere was a little too much for you there. You had got beyond your natural limit. When your soul-vibrations increase to that degree of activity, such will not occur. Had I taken you still higher, a sense of oppression would have been the result—such as mortals feel when they come into auras beyond their spiritual unfoldment. That is the protective agency on the earth's sphere among higher spirits from the encroachment of the lower, while the higher are free to roam where they please, as we are now doing."

"But we seem to be on terra-firma," I suggested.

"Yes, that is a very natural looking place here."

"Where is its spirit world?"

"Right here."

"But where is its ancient history?"

"Buried in the sands. They built for worldly glory, and here is to be found what's left of it. Egypt's rulers were selfish tyrants and had no spirit home to welcome them. They had to ingratiate themselves into other heavens. The multitude scattered in all directions, finding places according to their desires. But it is consistent with the greater portion of the continent. Like that of the Turks, Kurds, Tartars, Afghans, Greeks, Italians, Spaniards, Bohemians and others, their heaven is still on the earth's surface. Mental darkness makes intolerance a soul companion. Without a combination of spiritual enlightenment and hearty feeling for permission for other's salvation, the building-material is lacking to erect a spiritual structure beyond earthly conditions. Ignorance and bigotry belong to matter. Sense and self must be substituted by a desire for truth and an impulse for love—humanity, charity, intolerance and sympathy for all."

"What you desire to know of Egypt, therefore, must be read out of the ruins left behind. That they were a wonderful people, goes without saying. But oppression, intolerance, tyranny, selfishness undermined the spiritual structure, and, like its material counterpart, went to decay. Their temples, cities, etc., remain intact as relics of the past but they are lifeless—mere millstones of earth's history, towering over the ruins of their former greatness. Spiritual tourists with plenty of time to spare visit them, when in these parts. If you will now raise your vibrations to the activity of your own sphere, you will behold the Sphinx in its originality."

I did so, and lo, the sands were blown away and we stood on fertile ground—the Sphinx about twice the size towering above us, a grand structure of art, and testimony of human greatness at the time of its creation.

But whence came the sands, suggested itself to me. The intuitive response was, "When conditions are favorable for regeneration where love abideth, they are also favorable for destruction where selfishness rules. Seas may be transferred into deserts, plains into mountain-ranges, continents into islands, rivers into lakes, cities into bogs and nations into tribes."

My sense of reasoning was somewhat shocked at this revelation. Had an individual told me this I might have opposed it with an argument from my standpoint of belief, or education as a mortal. But one cannot argue against an intuitive response from nature—and such this seemed to be. Well, I suppose we have a right to doubt, if it will do any good. But I have done so before and as nature is consistent in such things, I had to give in—was convinced. So it is possible that some day I will be convinced of this bit of surprising information.

However, my curiosity as to Egypt had been appraised, and so noted by George, who thereupon said: "Then let us enter Europe by way of Austria."

CHAPTER VII.

A CLASSICAL HEAVEN—

PSYCHIC TELEPHONE.

Before leaving Egypt, however, I wanted to know if these earthly heavens were not more or less subjected to earthly influences, as cold and heat, pain and suffering, and other ills that the flesh is heir to.

"Most assuredly," answered George. "Don't you remember your first experience before being taken to your spirit home?" I did recall something earthly, since he mentioned it.

"Well," said he, "the comparison holds good according to circumstances. Having worked your way out of the strictly material, you had little chance of experiencing what earth-bound spirits undergo. Even had your parents not been able to receive you—attend your spiritual birth—you would have been attracted to your home in a little while. But had you been in ignorant Egypt you would have found yourself among the spirits here who look so much like mortals that it is difficult

to distinguish between the two. Those who remain here—not attracted elsewhere by virtue of a superior mental or moral development—have a similar nerve aura to that of mortals and undergo similar experiences. Such a spirit, if in control of a sensitive, would impress with the idea that the spirit world was an exact counterpart of the material. And a sensitive, who had no higher attractions, an *ipsi dixit* discourse that such were the case as a rule. Africa, generally speaking, is earth-bound, and spirits from other countries are often attracted here believing they have been consigned to hell on account of the heat that prevails in some regions. But there are other countries that also have earth-bound spirits, who suffer from heat. It is from these that early sensitives have been impressed with the idea that heat is the punishment for past evils. Had the first inspirations to mortals been given in the northern climes, hell would have been made a cold region. But hell may be either, according to circumstances, though that of conscience are worse than the climatic ones, and this is suffered by many, who, on account of their superior mental vibrations, are attracted to comparative congenial centers. Some sensitives in the past, who had attractions from such quarters, declared that heaven and hell were in every one's breast. Being himself in a comparative good condition, he did not attract the extremely earthly spirits who had climatic difficulties to contend with. His teachings compared with his conditions—influences a little lower than himself, whose philosophy was the outcome of their suffering—and as much higher as he himself aspired for perfection, or could understand truth—the latter depending much on man's knowing himself, for in self-knowledge lies the power of comprehension, the laws of nature. Self-knowledge is the key to truth. Socrates knew this. But the Pharaohs of his time would not have him wiser than they, and in it he took his departure out of the body."

With the last remark my whole soul went out to the classical history of Greece, and in a moment, we found ourselves amid the most exquisite surroundings—in a world of art and culture.

"The heavens of ancient Greece," remarked George. "It has saved us the journey across. In a soul-thought action is combined. This is the home of our friend and others of that period. When I said the Greek heaven was on earth, I meant that of the modern type. We have gotten up into the regions again where we can bathe in the philosophy of life. Now, dream, if you like."

I did dream. I gave way to the sweet sense of inspiration as it touched me; asked no questions and questioned nothing. Took in all that crowded itself into my soul. It was like the sweetest music vibrating through the air; like angel zephyrs fanning delight into my being; like fairy moonlight charming me into an appreciation of existence. It surely was a classical heaven and filled me with highly philosophical thoughts, largely such that might be styled metaphysical, of which many were almost too subtle for analysis. They embraced problems that required geometrical precision for solution or discussion. In fact, geometry seemed to enter all problems that touched me here, and I realized what a feast was being sacrificed by my ignorance of that science. Before visiting the heavens of ancient Greece, study mathematics, I say to all. In it lies the key to their book of knowledge. Ethics, fortunately, was mine, and so I had one channel open for the comprehension of the beautiful moral teachings, that were wreathed in their philosophy. I also sensed a purity of thought in the surroundings that was animating, uplifting and conducive of mental growth and development. Its after effect was cheering, and I never recalled that experience without a sense of deep gratification and delight for the good it did me. It furnished me with food for thought and comparison—including an aid to the comprehension of human nature in general—for the compiling of this narrative. The inspirations imbued there contained the essence of all moral teachings. Thus it proved a well-spring from which I could draw *ad libitum*.

(To be Continued.)

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the whole universe is full of good, no kernel of nourishing corn can come to him but through his trial bestowed on that plot of ground which is given to him to till. —Emerson.

LAKE HELEN CAMPMEEETING FLORIDA. SEASON OF 1903.

Special preparations are being made for the coming camp session at this pleasant winter home. A deep rock well is being driven and the water will be pumped into a large tank on the hill from which it will be distributed through pipes all over the grounds, so that cottages as well as public buildings can have running water.

Among the speakers engaged are W. F. Peck, Carrie Twing, Loe Prior; Mrs. Prior is to be the platform test medium. The singing will be under the leadership of W. F. Peck, assisted by Grace Hawters, of St. Louis, who is a fine vocalist. The meeting will begin Feb. 1st and close March 15th, 1903.

President Bond, of Willoughby, O., has completed a fine cottage near the auditorium and will be present to officiate as chairman of the meeting.

Vice-President, Dr. Hilligoss, secured a building lot last spring and expected to create a handsome cottage on the lot before the meeting.

To reach Lake Helen take morning train from Jacksonville, via. East Coast road.

The hotel will be ready to receive guests Nov. 1st. The dining department will be under the management of Mrs. P. H. Richardson, of Lily Dale, N. Y.

Board by the week including room, \$7.50 to \$8.50. Table board by the week \$5.50. Brigham Hall contains 18 rooms all well furnished where lodgings can be obtained at moderate cost. Address Mrs. A. M. Spencer, Lake Helen, for prices.

The apartment house is so popular that nearly all the rooms are now engaged. Should there be any left address Mrs. J. D. Palmer, Willoughby, O. for them.

Mrs. A. M. Spencer will furnish table board at her cottage which is to be enlarged to accommodate her increased patronage.

All articles for the Bazar should be sent to Mrs. E. W. Phillbrook, Lake Helen.

The Auditorium has been closed in and the memorial window placed in the side. Stoves have been set up so on cold days the audience will be made comfortable.

Mrs. de Bartholomew, the fine trumpet medium, is expected.

From the middle west, the cheapest and best railroad line is from Cincinnati, O. Write W. C. Kinearson, Gen. Pass. Agt., Cincinnati, for particulars and low rates.

EXCURSIONS BY WATER.

My first excursion by water from New York City to Florida will leave Oct. 24. I shall have others which will leave New York City Nov. 21st, Dec. 5th, Dec. 19th, Jan. 2nd and 16th.

These excursions are by a first class coast line steamer and the price asked includes meals and berth free, both going and returning. The tickets are good returning up to June 1st, 1903. Write me inclosing 4 cents postage stamps for

postage on folders etc., and all needed information will be given.

Hotel Webster, near the campground, is open the year around. The proprietor has nearly doubled the accommodations the past season. The hotel has modern improvements; bath room, hot water heating and excellent beds and bed room appointments.

The coal strike bids fair to induce many people to go south this season, to live where very little artificial heat is needed, where wood already for the stove can be purchased for \$3.50 per cord if necessary.

The cost of the trip to Florida in many instances, is less than the coal bill would be if the tourist remained in the frozen north.

H. A. BUDINGTON,

Springfield, Mass.

A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages. Yet he dismisses without notice his thought because it is his.—Emerson.

AUTO-HYPNOTISM.

I have made a late discovery which enables all to induce the hypnotic sleep in themselves instantly, awaken at any desired time and thereby cure all known diseases and bad habits. Anyone can induce this sleep in themselves instantly at first trial, control their dreams, read the minds of friends and enemies, visit any part of the earth, solve hard questions and problems in this sleep and remember all when awake. These methods—Mental Vision, Psychosis—will be sent to anyone for only \$5.00, by express C. O. D., subject to 24 hours test, actually enabling you to do the above within two hours time or no charges. SEND AT ONCE for FREE TEST methods.

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METAPHYSICAL.

Conducted By EVIE P. BACH.

THE WORLD.

The world is well lost when the world is wrong.
No matter how men deride you,
For if you are patient and firm and strong
You will find it in time (though the time be long)
That the world wheels 'round beside you.
If you dare to sail first o'er a new thought track,
For awhile it will scourge and score you;
Then coming abreast with a skilful tack,
It will clasp your hand and slap your back,
And vow it was there before you.

The world means well, though it wander
And stray.
From the straight, short cut of duty;
So guided in the path, I say,
For awhile it will come your way
Bringing its pleasures and beauty.

ELLA WHEELER WILCOX.

"BY THEIR FRUITS," ETC.

As vicious thoughts have a debilitating effect on a man's blood, corrupt deeds have a compatible effect on his nervous system. By his ailments, therefore, we can often estimate a man's character or judge of his past career, giving verity to the "superstition" that God or nature punishes the unjust by disease.
That thoughts effects the blood may be cognized by those expressing joy or desire; and that deeds effect the nerves by the tranquility or agitation following a pure and an impure act.

Now, whether we note these things or not, the results remain the same—the smaller ones not manifesting to the degree of being felt, but in time show their good or bad effects nevertheless.

Our thoughts then need as much guarding as our acts, and whether the latter are known or not the trouble following will betray them in the end.

The evil-doer cannot screen himself from nature, her laws are inexorable.

ARTHUR F. MILTON.

TODAY.

This day, of all days, I will start with thoughts of gentleness, kindness, good temper, courage, decision, indeed, in high and gentle thought, this will be the most profitable day I have ever spent.

My thoughts shall be so pure, clean and even-tempered that nothing will disturb my piece of mind.

This day I will meet all disturbing elements with love and kindness and pass them by as thin air; nothing this day shall destroy my gentle temper; my thoughts must be so pure this day that there will not be any clash or friction between myself and any man, woman, child or beast.

Everything today must be serene and restful. I must start this day, of all days, with good, healthful thoughts, no hurried or impatient thought.

This is the day I must be patient, and not fretful, impatient, hurried, irritable or impatient.

Get into a reposeful and deliberate, thoughtful mood with the above affirmations.

HEART TALKS.

BY HELEN VAN-ANDERSON.

Don't think of yourself as poor, inefficient and luckless. If that idea is your helm, be sure it will take you into troubled waters. Thoughts and things will be of a kind. The poverty thoughts will make you buy the cheapest suit of clothes, the cheapest dress goods; will make you take the second-hand carpet, the auctioneer piano or the patched-up machine. You will find yourself gravitating to the house that sags and stands on a weedy street, "because the rent is cheaper." You will eat stale fruit for the same reason. You will offer your services at half price, and then, even without intending it, give half-price service.

Why? Because you are cheap. Because you have stamped and sealed your own thought of yourself upon everybody's mind as well as your own; upon your clothing, your home, your work. Everything about you shouts in stentorian tones: Cheap.

Does this mean you are never to buy except of the most costly, never to reduce your price for worthy ones who are struggling with loads too heavy for them to bear?

No! A thousand times no, dear heart.

It simply means you are to have the right idea of the value of a Soul, that you are to base your own character upon what you are, not as what you happen to have been born with as to material possessions or opportunities; that you are at all times and under all conditions to remember that you have inherent powers that ought to be used for creating conditions, making opportunities and at all times causing you to walk the earth as a master rather than a slave, as one who can give generously of service or time or money because he chooses thus to give, because his heart spontaneously offers itself, rather than as one who is afraid not to give or who, for public reason, announces to give something for half price.

In the meantime do your best to actualize your ideal. This is the secret of prosperity.

Be just always to yourself as well as to others. Stand as one who, looking clear-eyed over the work of the day, says to his servants: "Do this, do that and do it well," and fear no one, being the master. For should you not be master over your own thoughts and forces? They are your servants. This can never be if you are afraid of anything. Put away fear, then—all kind of fear—fear of poverty, fear of sickness, fear of death, fear of evil, fear of God. These are roots that bear dreadful fruit. Pluck them up, throw them where the son of knowledge will scorch and wither and kill them.

Try putting a new value upon yourself, your Soul—that is yourself.

Put as a seed into your mind the thought that you can afford the best. Try doing your work so well, you can justly command the best price. If you make preserves and jelly for a living make them of the best material and of the best quality. If you keep books and add columns of figures, do it to the best of your ability. If you sweep streets, do it as if you were waiting on the king.

Put into the freshly-plowed garden of your mind all variety of seed of the best. Try for a week to see that you sow no other seed, and that you carefully water and attend to this; that is, think the best of yourself, your opportunities, your work. Look for the best to come to you.

Even if you go hungry for a few meals, keep your thought right—i. e., joyous, expectant, steadfast.

Be as fair to this thought-seed in your mind-garden as you would be to the peas and beans and lettuce in your vegetable garden.

Try to be as patient and as industrious in making this garden fruitful as you would be with the other.

Try it six weeks and see what you will get.

—Magazine of Mysteries.

BE DISCREET IN WORDS.

Don't talk about your troubles, above all, any ill-health or sickness. Nothing is so tiresome as to hear long tales of illness and sufferings, unless it be to bear those afflictions. You deepen, strengthen and prolong the effects of sickness by dwelling upon it in thought and speech. You can hasten your recovery by enjoying your return to health and showing your delight in it, and that is the only way you should remind others of the illness you have endured. Never speak of strictly family affairs, and especially be careful not to allow yourself, under any provocation, to criticize any member of your family in conversation with even your dearest friend. Avoid talking too much of any kind about your nearest of kin. You are naturally deeply interested about your brother's college experiences or your sister's coming-out party, but it is all rather colorless to people outside of your own house. There is nothing more becoming to a girl than a womanly reserve about her personal and family affairs. Beware of going into details in conversation upon such subjects. They are tiresome to any thinking person who has to listen.

ADA C. SWEET in *Woman's Home Companion*.

We imagine a thousand different conditions and states would make us supremely happy, when, in truth, life and happiness would be ours forever if we could but forever kill and destroy these vain imaginations.

SIXTH ANNUAL MEETING

Of the Texas State National Association of Spiritualists.

September 5, 6, 7 and 8, 1902, S. E. 55, the sixth annual meeting of the Texas State National Association of Spiritualists was held in the Spiritualist Temple at Galveston, Texas. Of the thirteen chartered societies, eight were represented by seventeen delegates. The convention was formed and committee appointed Friday, Sept. 5, and the reports of officers for the year were read.

Pres. John W. Ring and Sec'y Mrs. Nellie M. Wood urged a continuance of the missionary work, reminding the convention that in a very short time Spiritualists will be so organized that National missionaries will go all over the United States under the auspices of the different State Associations with much less expense than now.

The financials for the year were: Receipts \$24.15 of which \$689.15 was collected by missionary work. Of this amount \$23.15 has been spent in missionary work over the state; there remains after all expenses, including an indebtedness which has hung over the association for some years, a balance of \$30.05.

Friday night one of the city officials made an address of welcome which was responded to by Mrs. Laura B. Payne.

Saturday the revision of the constitution and by-laws occupied some time. The Board of Trustees may grant Missionary Certificates to such persons as they deem worthy to represent this Association. Any person who may have been served this Association for six consecutive months and who makes application bearing the recommendation of a local chartered auxiliary society, certified to by the Sec'y of such local society, and attested by the president of the same, accompanied by a fee of five dollars, and approved by a majority vote of some annual meeting, shall receive a Certificate of Ordination to the office of Minister of the Gospel of Spiritualism. This Certificate shall be our permission to perform all of the duties usually performed by the clergy.

The election of officers resulted as follows: Pres., John W. Ring, Galveston; Vice-Pres., W. Lenox Fox, Dallas; Sec'y, Theo. Schirmer, Galveston; Treas., Wade M. Smith, Austin. Trustees: Dr. J. F. McCarty, Comanche; Geo. A. Wilson, Houston; J. B. Jennings, H. laboro; Mrs. C. W. Watkins, Dallas; Mrs. F. M. Overman, San Antonio.

Saturday night the Progressive Lyceum at Galveston presented the musical Cantata, "A Price For Beauty."

Sunday at 9:30 a. m. Progressive Lyceum was conducted. At 11 o'clock the ceremony of ordination was performed, whereby Mr. M. D. Tenn, of League City, was made Minister of the Gospel of Spiritualism. At 8:15 p. m. the audience of the Temple was filled with people for the lecture of Mrs. Laura B. Payne.

Monday evening at sundown some four hundred people assembled on the beach, near Lucas Terrace ruins for memorial service of those who passed away in the great Galveston disaster of 1900. Appropriate addresses were made by Mrs. Payne and Mr. Ring; the entire crowd sang "Nearer My God to Thee" which seemed to blend with the murmuring waves in solemn requiem. Each person present received a flower from the water to throw upon the waves. "Let every hand," said Mr. Ring, "receive a flower and lovingly cast it upon the waves, for we are commemorating the dead of the world, for which the heart of the world has throbbed. Impressive as it was to see the hundreds of people go down to the water's edge and cast a single flower of a garland upon the waves, just as the sun was setting, to remind one of the thousands who had fallen into the arms of the death angel on that eventful night of two years ago.

At 8:15 p. m., the convention was adjourned by Pres. John W. Ring, after addresses by Mrs. Payne and Rev. Henry.

The music by the Quartet Choir, of Galveston Spiritualist Society with Mr. Ring as organist was a pleasing feature of the convention and the members of the choir are worthy of mention. The missionary work is to be continued next week and we hope for the time being that the states will be so organized that they can use the missionaries to our borders and then let us have them, rather than have to pay railroad fare to distant places for them to come to the state. With best wishes for the success of the cause every one present.

JOHN W. RING, Pres.
THEO. SCHIRMER, Sec'y,
Spiritualist Temple, Galveston, Tex.

The Cross.

I made the cross myself whose weight
Was later laid on me.
This thought is torture as I toil
Up life's steep calvary.

To think my own hands drove the nails!
I sang a merry song,
And chose the heaviest wood I had
To build it firm and strong.

If I had guessed—if I had dreamed
Its weight was meant for me,
I should have made a lighter cross
To bear up calvary.

ANNIE R. ALDRICH.

"Our lives are songs;
God writes the words,
And we set them to music at leisure;
And the song is sad, or the song is glad,
As we choose to fashion the measure.

"We must write the song,
Whatever the words,
Whatever the rhyme or meter;
And if it is sad, we must make it glad,
And if it is sweet, make it sweeter."

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—BY—

John K. Wilson.

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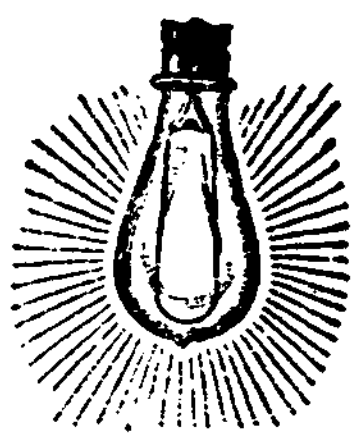
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This department is conducted to assist our public in getting in touch with each other and with the world. Send us notice of your engagements or other items of interest. Secretaries of societies or organizations to send short reports of their work. All names and addresses must accompany every article intended for publication.

Mr. Corden White has gone to Washington, D. C.

Mrs. Carrie Twing will speak in Buffalo, during November.

Frank Baxter is engaged at Manchester, N. H. Oct. 5, 12 and 19th.

Mrs. May S. Pepper lectured and gave tests at Haverhill, Mass., Sept. 28th.

The Boston Spiritualist Lyceum will open Sunday, Oct. 5th in Paine Hall.

Lucy Pettibone and wife are located at 116 Huntington Ave., Boston, Mass.

Mr. Austin of Toronto, spoke at the Temple in Buffalo, some of the Sundays of September.

Will A. Arent can be addressed for the month of October at Pittsburg, Pa., general delivery.

The Washington State Association commencing closed with the state convention, Sept. 1 and 2.

Moses Hull was a drawing card at the Syonmore Grove, Los Angeles, Cal. camp, during the week of the 7th.

Mrs. B. Sully, of Buffalo, has returned home from a very pleasant two-weeks outing at Atlantic City, N. J.

The Spiritualists of Oregon have organized a State Association, which held its first annual convention Sept. 5, 6 and 7.

Mrs. Tillie U. Reynolds has served the First Spiritual Society of Buffalo, at the Temple, during September and is engaged for October.

George J. Arent passed to a higher life on Sept. 24th at 10:50 p. m., at his home in Allegheny City, Pa. He is a brother of Wm. A. Arent.

Mr. W. J. Colville is lecturing in the eastern states and will commence two courses of lectures in Banner Hall, 204 Northmouth street, Boston, Mass., in October.

Swami Abhayananda, is now visiting and lecturing in India in the interest of Gita Samaj, an organization for the promotion of the religious teachings of the Vedhava Saint. The lectures of Swami Abhayananda are able and eloquent.

D. B. Jimerson writes: "On or about October 6, we will start for Flint, Mich. Parties who wish to have us stop off for the purpose of holding seances, can write to us at our home address, Steam-burg, N. Y.; Oct. 6 to 10, general delivery, Erie, Pa."

Mr. A. Campbell has been quite ill for the past two weeks but is now able to be out. The Campbell Bros. will visit their home at Lily Dale, about October 6th for a rest after which they will return to Atlantic City, N. J. to attend to their jewelry business.

Frank T. Ripley, the well known lecturer and test medium, has been drawing large audiences at the Spiritual Temple at Springfield, Mo. He will answer calls in Missouri to lecture, give tests or officiate at funerals, during October. Address, general delivery, Springfield, Mo.

The First Spiritualist Ladies' Aid Society of Springfield, Mass. will open meetings for the season the first Sunday in October in Memorial Hall, Court St., at 3 and 7 p. m. Miss Blanche Brainard, of Lowell, Mass., will serve them Oct. 5th and 12th; Mrs. Sadie L. Hand, of Boston, the 19th and 26th.

The Massachusetts State Association will hold a mass meeting at Lowell, Monday Oct. 6th. Among those who are expected to be present are: Pres. George W. Fuller, Carrie F. Loring, Irvine F. Symonds, Mrs. C. Fannie Allyn, Mrs. Minnie M. Soule, Mrs. Annie L. Jones, Mrs. Anna M. Cogshall, Miss Blanche Brainard and others.

Dr. Noyes writes: "Since leaving Lily Dale, Mrs. Noyes and self, have held two spiritual meetings in I. O. O. F. hall, at Rochester, N. Y., and at both meetings the hall was full. Sunday, September 21, at Syracuse, N. Y., at the First Spiritual Association hall, we had a large attendance. The society here is growing in the work, but I think that the friends here will build up a strong society within the week. The Society will lose one of their dear friends, who has done much for the cause and society, Mrs. Brewer, who leaves for Chicago,

Ill., to study medicine in that city. We meet here an old friend and co-worker, Bro. G. C. B. Ewell, who is conducting quite a large sanitarium and doing well."

Mrs. Estella Baillet writes from Utica, N. Y.: "A parlor meeting was held Sunday, at the home of Mr. and Mrs. M. Recter, 559 Lincoln Ave., opening with a song followed by a reading by your correspondent, Mrs. Estella F. H. Baillet, entitled, 'Washington's Vision.' After another song 'Pensacola' Mrs. Baillet's guide entertained those who were present."

Mrs. Leight, a veteran worker and a resident of this city for many years and a well known medium throughout central New York, followed with tests. They sat around a table and very satisfactory tests were given by Mrs. Antreun and Mrs. Flansburg and Mrs. Leight read quite a long communication which was seen clairvoyantly on the tablet placed upon the table. I leave for Herkimer the 27th, visiting Mohawk, Lion and Frankfort before my return to Lily Dale, about the 15th. I find the SUNFLOWER flourishes pretty well here but shall endeavor to secure more subscribers and renewals, as I go from place to place. Also solicit for the *Psychic Era*. My many correspondents will please bear with me until I get settled at the hotel where I can once again answer the "pack" awaiting me at my earliest convenience. My address will be Herkimer, N. Y. for the present."

SANITY AND PSYCHIC POWER.

A person who develops and uses psychic power, must have perfect self control. The student who is seeking to unfold clairvoyance, clairaudience, automatic writing, or any other psychic power, should be governed by reason, in all things. No matter whether the communications or messages purport to come from his own ego or a spirit, he must not follow blindly the dictation, but he must hold everything to the light of objective reason. If a person is pure in motive, strong mentally, with perfect control over his passions, and uses psychic power in moderation, the results will lead to no real harm; and may do a great deal of good in many ways. But a continued and incessant use of some phases of psychic power, is liable to cause a depletion of the vital forces, and thus undermine the health and reason of the psychic sensitive. A very grave danger is in allowing our subjective self, or evil spirits, to dictate to us, our way of living and acting. If we are receiving communications from our own subconscious personality, and we ask a question, the answer will almost always agree with our own wishes; and the line of argument will seem so perfect, that we are liable to get in the habit of accepting it as truth. Be master of yourself. See that each message is in agreement with right and truth. Accept that which is morally right, and pay no attention to evil messages, no matter how plausibly they may be explained. The main things to be avoided, are: too frequent use of the power, and allowing the influences to dictate and control you as they wish. Preserve your individuality, and do not make a plaything of your power, and you will have no trouble.

LEWIS R. HILLIER.

ALL IS WELL.

W. B. WATSON.

Could we but feel the conscious presence Of our loved ones lingering near Yonder tombstone would not worry— We would check the rising tear With praises to our spirit father, Whose wondrous works our spirits swell.

Angels voices join the chorus, All is well, all is well.

Could we but feel the conscious presence Of our father's guiding hand, Leading through by troubled waters To that bright and happy land We would then be bright and joyful, Rejoicing at the ringing knell And listening, hear the angels whisper, All is well, all is well.

Could we but feel the conscious presence Of a world so near our own, Where in harmony and union We must reap what we have sown, Then our daily lives would broaden And in heights our spirits dwell, Listening hear the angels singing, All is well, all is well.

These roses under my window make no reference to former roses or to better ones; they are for what they are; they exist with God today. There is no time to them. There is simply the rose; it is perfect in every moment of its existence. Before a leaf-bud has burst, its whole life acts; in the full-blown flower, there is no more; in the leafless root, there is no less.—Emerson.

Natural law must be measured by its own yard stick—the consciousness of the same within.

EDUCATE THE PEOPLE.

Process of Arterial Embalming Explained—What to do When Death Occurs.

The day is passed when neighbors were called upon to perform the disagreeable and dangerous task of laying out the dead, and the friends went shopping to select and bargain for a coffin, and decomposition, obnoxious odor and hurried burial was accepted as an unavoidable result.

The public in general as well as undertakers, are being educated in the knowledge of the importance and advantages of arterial embalming, and in order to remove unfounded ideas and every objection, publicity is given to the fact that there is no occasion to exclude the friends from the room when the arterial process is properly performed; it requires no offensive treatment or exposure of person, simply to insert an arterial tube into an artery in the arm and while dropsy and other causes of death may require special treatment yet for legal as well as other reasons embalming should not be permitted immediately after death.

It is also believed by those who profess spiritualism, and who claim to have communications from departed ones, that the sense of feeling remains for a time after the spirit has passed out, but be that as it may, the duly qualified arterial embalmer, for professional reasons, delays the embalming or a time after the body has been properly laid out, and there is no question but what death has taken place, and in case the distance or any other cause may delay his attendance, he will give instructions what to do. Like surgical operations in life, certain preparations must be made and more or less time given for favorable conditions, before arterial embalming can be properly performed. The efficient and duly qualified arterial embalmer, is recognized by boards of health, physicians and the community at large, and his certificate is accepted as evidence that a body has been properly treated, and will become in no way offensive or dangerous to the public health.

It is well known, that when life is extinct, the arteries become practically empty, the blood passing into the veins, and will also gravitate to the lowest parts and for that reason, the upper portion of the body should be placed so the head will be fifteen inches, or more, higher than the feet, and so remain for a time before embalming is attempted, and then if a good antiseptic embalming fluid is properly and skillfully applied, it will penetrate every fiber of the system and certainly and effectually prevent every form of putrefaction and also destroy every microbe or bacterial germ with which it comes in contact.

Therefore, for sanitary as well as other reasons, those who desire to have their dear ones properly and tenderly cared for, call upon one who is not only a competent arterial embalmer, but also as worthy of confidence as the family physician, and should the deceased be a female, then is the time when good taste and refinement is greatly appreciated by the lady friends, and his assistance will relieve them from the heavy lifting as well as the most disagreeable and dangerous part of the duty, and in regard to the expenses, it is for his best interest to furnish what is suitable and within the means of the family to pay for in cash or on short time, and, like any other expense it is for the family to decide what they can afford, so that the proper care of the dead is the most important question to determine; yet there are those who will accept the services of anyone, and seem to content themselves with the delusion that they buried their dead at the least possible expense.

"WHY WE EAT MEAT," A REPLY

To the Editor of the *Chicago American*: In an issue of the *American* recently was an editorial entitled "Why We Eat Meat—Why We Must Continue to Eat It." In the interest of fairness, will you allow me a brief space in which, I think, can be shown the error of the above position as regards not only the state of the world, but also the state of the individual?

As I refer to the vegetarian as desiring to bring about sudden changes among the people, and as "aided by his actions," if by "sudden changes" you mean such changes among whole populations at the same time, the vegetarian knows that such a thing is possible; he knows that a gradual and certain change can be brought about by the "emotion" of the "very strong" of the vegetarian, and that the "very strong" of the vegetarian can be brought about by the "very strong" of the vegetarian.

You say, "Every animal eaten, you must remember, dies a practically painless death." He does not anticipate death, he suffers no mental torture." I cannot imagine whence you draw the reasons for such a belief. The slaughter system from beginning to end is one of cruelty and suffering. We should not take the ideal as the basis of argument, but facts as they are. The freezing and starvation on the western plains; the horrors of transportation by sea and land; the agonizing marches over hot and dusty roads; the brutality in slaughter houses, both public and private, the scent of blood, the fear, the struggle, the death by multiplied blows—all these are facts too well known to admit of denial. A chain is no stronger than its weakest link; a practice is no better than the worst of its inevitable results.

You say, "Not alone the human race is carnivorous." Every great cause involves the sacrifice of human lives." Because, through the imperfections and depravity of man, this is so far so, is that a reason why it ought to be so? The vegetarian does not object to the taking of life—he objects to the unnecessary taking of life.

You say, "A sudden change to vegetarianism would be detrimental to the vigor of the race." Many an individual, including the writer, has made this sudden change to his permanent welfare, mental and physical. You speak of the low state of the rice-eating population of China. How about the magnificent state of the vegetarian peasantry of Scotland, Ireland, France, Turkey, Sweden, Japan? Does vegetarianism weaken the mind? Ask the admirers of Plutarch, Shelley, Gray, Pope, Milton, Rousseau, Lamartine, Buffon, Benjamin Ward Richardson, Wagner, Remenyi, Benjamin Franklin and many others who have contributed to the world's history and who were vegetarians.

But, you say had man not eaten meat "the flocks and herds of today would not exist," and we would not have our wool and our leather. What, then, is to prevent the raising of flocks for their wool? And, as for leather, does the editor think man's ingenuity is so feeble that in the absence of leather, it would not find a substitute? In fact we have many such substitutes now. The old earth teems with riches untold, waiting only for the magic wand of necessity to extract them. But, you say, without these vast flocks and herds, the raising of vegetables would not be possible, for "men have depended upon their herds for fertilizing products." Granting, for the sake of argument, that the fertilizing products from animals kept for shearing, draught and dairy purposes would be insufficient for the purpose, must, then, chemistry come to a standstill? Even now that science is solving the problem, with the incentive necessity, would it not have done so long ago? Only yesterday I was reading about the clover plant and its power to draw nitrogen from the air and thus perpetually to replenish the soil with the necessary nitrogenous products.

No, Mr. Editor, it never has been necessary that man should eat his fellow creatures, except for reasons that would cause cannibalism in a boatful of castaways. The vegetarian position from every point of view is an impregnable one. Its truth is taught by man's physical make-up—stomach, teeth, even the movement of his lower jaw; by chemistry, in its analysis of foods; by practical results in whole nations of sturdy people, and in individual cases distinguished for exceptional strength of mind and body; by the fact that nearly seven-eighths of the working population of the world to-day eat no flesh, and by the companion fact that the animal labor of the world is done by four-footed vegetarians; by the diseased nature of flesh foods—which are but the products of the earth given to us second-handed and laden with impurities, thus causing undue stimulation, which is mistaken for nutrition; by the aesthetic sense which distinguishes between the beautiful and the hideous—a sense prominent in the incorrupted taste of the child, to whom flesh food is abhorrent; by the laws of economy, which demonstrate that the

same land devoted to cereal and fruit raising would support a dozen times the population it can support by the raising of flesh; and finally by every lofty human thought and feeling, which shrinks from bloodshed, cruelty and injustice, and disdains to impose upon others those degrading tasks we ourselves repudiate.

You say, "We are a long way from that happy state." Let us do what we can to bring it nearer.—J. M. Green in *Chicago American*.

MEMORY.

Any hypnotic subject remembers what takes place in both states of consciousness. That is, what he does while hypnotized, and what he does while in the normal state. Some hypnotic subjects forget in the waking state what they did while hypnotized. If you tell a subject while hypnotized that a stick which you hold in a peculiar way is a poker, and then awaken him and ask him what you hold in your hand he will promptly say a stick. Then at some subsequent seance, if you hold the stick in your hand as before, he will most likely say that it is a poker.

There are different conditions of memory in different subjects, and while a particular result might easily be produced in one subject, perhaps it would work differently with another subject. Individual temperament must always be reckoned with in hypnotic experiments. A person who is slow in action while awake, will be more or less slow while hypnotized, and a quick moving person while awake, will be rapid in action when hypnotized.

LEWIS R. HILLIER.

Worth Trying.

People who suffer from tired eyes—and who do not at times—may be glad to try a French author's accidentally-discovered remedy. One night when engaged in writing an article, his eyes gave out before he could finish and he was compelled to stop. So, turning from his unfinished manuscript, his eyes fell upon some scraps of colored silk that his wife had been using for patchwork. These gay colors had a peculiar attraction for his wearied optics. On resuming his work after gazing at them for several minutes he found them quite fresh. After several experiments he surrounded his inkstand with brilliantly colored striped silk material that the eye must rest on every time he dipped his pen into the ink. This brought instant relief.

—Boston Evening Transcript.

A Cloud of Witnesses.

I am compiling a book bearing the above title, and every spiritualist who has witnessed any spiritual phenomena, calculated to prove the continuity of life beyond the grave, is specially requested to write up a complete and accurate account of the most convincing event ever witnessed by them, sign their full name, and send the same to the address given below.

Each contributor, whose article is accepted, will be entitled to one copy of the book as soon as published.

Enclose stamp, when reply is expected, and address, JAS. E. MIZZLES, New Hope, Ark.

P. S.—All Spiritualist papers, please copy the above statement. J. E. M.

Misplacement of a Comma.

A popular captain's wife was more than usually anxious over the safety of her husband, and accordingly handed the parish clerk a slip on Sunday morning, bearing the words, "Captain Wilson, having gone to sea, his wife desires the prayers of the congregation on his behalf." Unfortunately, by the misplacement of the comma after "sea," the congregation were told that "Captain Wilson, having gone to sea his wife, desires the prayers of his congregation on his behalf."

—Cornhill Magazine.

All the force that man can generate is but a modicum compared to the vibration needed to make a plant grow.

Nothing is at last sacred but the integrity of our own mind. —Emerson.

If we live truly, we shall see truly. —Emerson.



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LIFE IN THE CELESTIAL REALMS.

The love of wisdom comes unto the children of men, from the ascended ones, whose spheres are in the celestial realms of light.

You desire to share our knowledge with those who still inhabit the material plane. We desire to help you to a greater comprehension of life, and an understanding of its uses. Hence our continuing along these lines of thought. Do not stop to think of the grandeur of life and noble manhood and womanhood, and how many strive to keep themselves so pure and true that they may feel themselves to be truly great. Yet you should be that embodiment of virtue. You should feel yourselves to be fit associates for the exalted ones. Let the own consciousness of wrong doing should lead thee to turn from error's path, if perchance thou hast stumbled thereon, and flee from that which tends to lead thee to evil thought or purpose.

These temptations may make thee more strong if thou overcomest thy inclination to err. One who idly drifts with no purpose, loses much of his intellectual and as truly errs, as one who purposefully wanders. Would you have your earthly home complete with every blessing, then see to it now that thy mind is not wasted. Not manual labor alone, but that activity of thought which will enlarge and improve the intellect, and fit the soul for the higher experience of the spiritual realm.

Deepen into all subjects which will bring your comprehension of things; weigh all men's theories, making decisions therefrom, thus will you build a foundation fit for the structure to be erected thereon.

By changing this mental equipoise, by doing your daily duty to your fellow-men because of the knowledge of the facts on your own spiritual development, the performance of such duties have been neglected.

Live a true life, first, last, always. Push the shadows from you, and look to the heavenly band to inspire you. From your trials you must not expect either will your guardian angels strive to keep all trials from you, else will you lack the proper experiences which unfold and develop your dormant faculties.

See that you waste not your energies, and enter the spiritual experience as undeveloped as a little child. See that you learn the why, of mortal existence, and profit by the lessons given. As the extremes of nature's phenomena present, and render completion, so do the extremes of your material existence, and complete you, when you are adjusted and understood.

When there comes an experience to which you see not the use of, but in which you gain knowledge, an understanding of these vexed problems will come to you, and you will exclaim, "it is all so plain."

At present much time must be given to those who are in darkness, for they heed not the words of the prophet who proclaimed the coming of the angel hosts who should lead to the coming of the bridegroom, and the way unto salvation.

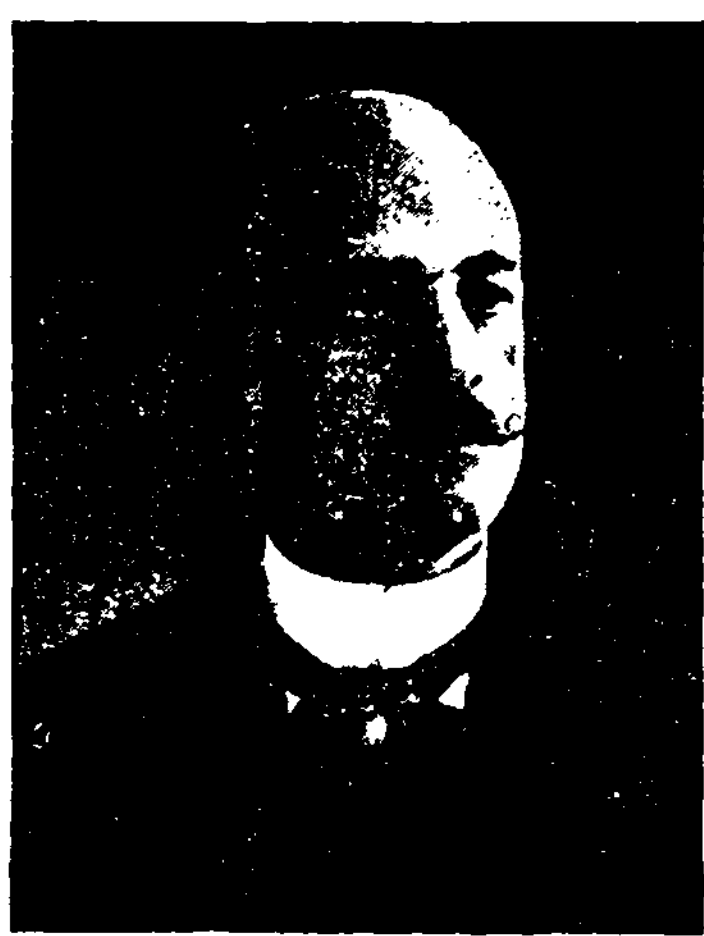
These words speak they concerning the coming of the angel hosts of the present time, who should show them the way to the new Jerusalem, and hasten the coming of the millennium. Know ye that many of many are so bound down to material things that their spirit when freed from its mortal garb is still weighed down by materiality and fail to comprehend the heights to which it might attain.

Do you have ye gross mentalities ever with you, and the call on your magnetic surroundings depressed and enervated there. Hence mental barricading is rendered necessary that your powers of uplifting may not be deterred by this influence.

In these darkened ones are of your own kind. Let your love goes out to them that give force aids them to perceive their condition, and arouses within them a desire for higher conditions. Thus will they be opened up, through which aid and light will drift in upon the darkened ones.

Speed the day when all may gather knowledge sufficient to enable them to rise above the grossness of the material plane, their life in the physical is ended.

They could they rise into the light of Divine love and conditions on the earth



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—JOS. ROBES BUCANAN.

plane be better for the coming generation.

Ages have passed since reasoning life, first became manifest on the earth plane and yet man in many parts of the earth plane is in a crude and even barbarous state. This condition should be overcome.

These darkened intellects should be lead into the light. Freedom should be taught and practiced among them; truth of immortal life be proclaimed and ways of cleanliness and virtue promulgated until they too, understand the value of true worth and righteousness, (meaning right living).

Friends, shall I tell you of the mistakes you have made whenever you have carried your modern civilization? You have taught more of the abuses of life than of the virtues, you have taken the rum barrel there, with its deadening influence, and all the train of evils that follow in its wake.

You have taken for your own those possessions of which you stood in no right, thus teaching the wrong of theft, and here might follow a long list of those things you have taught, instead of the ennobling things you should have taught.

These things are mentioned in this place that by showing you wherein you have erred, the way may be made clear for you to escape that for which you will deeply regret; for as you sow, thus must you reap in life to come. This is an inevitable law, each one working out his own salvation.

Need I say more on this theme? Alas I fear these lessons must be many times rehearsed ere mankind appreciate the full momentousness of these subjects.

Too many rest their endeavor on the knowledge of everlasting life, while messages from those gone before, gave them a reasonable hope of their own condition when they too, should lay aside the mortal form. Friends, this is not enough for you to know. Your present endeavor is not enough for you to do.

Not until all are lifted up, or in other words, not until all realize the full import of life, and each one greets all mankind as brother, should you fail to work for the enlightenment and betterment of the human family.

If for a time you could roam with me through some of the scenes of spirit life, your heart would yearn with exceeding pity at the spectacle of lost manhood and womanhood, and the abject hopelessness of their condition. These conditions would never exist, did all mankind who are on the higher planes of thought, labor together with brain and capital to elevate your fallen fellow-men.

This work can be so much better accomplished while in the material life, where these lessons of life are learned or unlearned.

We desire you to so labor and so love that the awakening into the new birth, may find you fully prepared for the joys of life in the celestial realms of light and love where eternal progression fills all time with completeness.

Mrs. F. S. PROSSER.

Olean, N. Y.

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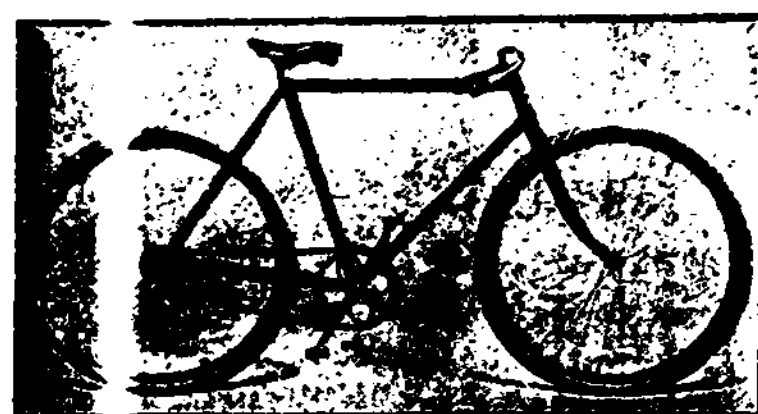
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